

CONFIDENTIAL.]

[No. 47 of 1898.

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 19th November 1898.

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ASSAM PAPERS.	
Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	" Bangavasi " ...	Calcutta	25,000	12th November, 1898.	
2	" Basumati " ...	Ditto	15,000	10th ditto.	
3	" Hitaishi " ...	Ditto	800		
4	" Hitavadi " ...	Ditto	About 4,000	11th ditto.	
5	" Mihir-o-Sudhakar "	Ditto	1,600	11th ditto.	
6	" Prativasi " ...	Ditto	.....	14th ditto.	
7	" Samay " ...	Ditto	8,000	11th ditto.	
8	" Sanjivani " ...	Ditto	3,000	12th ditto.	
9	" Som Prakash " ...	Ditto	1,000		
10	" Sulabh Samachar " ...	Ditto	.....	
<i>Daily.</i>					
1	" Banga Vidya Prakashika "	Calcutta	200		
2	" Samvad Prabhakar " ...	Ditto	2,000		
3	" Samvad Purnachandrodaya "	Ditto	200	18th ditto.	
HINDI.					
<i>Fortnightly.</i>					
1	" Marwari Gazette " ...	Calcutta	400		
<i>Weekly.</i>					
1	" Hindi Bangavasi " ...	Calcutta	6,500	14th ditto.	
<i>Daily.</i>					
1	" Bharat Mitra " ...	Calcutta	.....	8th to 12th, and 14th November, 1898.	
PERSIAN.					
<i>Weekly.</i>					
1	" Hablul Mateen " ...	Calcutta	.....	14th November, 1898.	
2	" Mefta-hur-safar " ...	Ditto	.....	8th ditto.	
URDU.					
<i>Weekly.</i>					
1	" Darussaltanat and Urdu Guide. "	Calcutta	320	10th ditto.	
2	" General and Gauhariasi " ...	Ditto	330	7th ditto.	
<i>Tri-weekly.</i>					
1	" Nusrat-ul-Islam " ...	Calcutta	.....	11th and 14th November, 1898.	
BENGALI.					
BURDWAN DIVISION.					
<i>Fortnightly.</i>					
1	" Ulubaria Darpan " ...	Ulubaria	.....	
<i>Weekly.</i>					
1	" Bangabandhu " ...	Chandernagor	.....	14th November, 1898.	
2	" Bankura Darpan " ...	Bankura	672	16th ditto.	
3	" Burdwan Sanjivani " ...	Burdwan	240		
4	" Chinsura Vartavaha " ...	Chinsura	400		
5	" Education Gazette " ...	Hooghly	1,350	11th ditto.	
6	" Pallivasi " ...	Kalna	475		
PRESIDENCY DIVISION.					
<i>Weekly.</i>					
1	" Murshidabad Hitaishi " ...	Murshidabad	655	16th ditto.	
2	" Pratikar " ...	Ditto	603		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	31st August, 1898 ...	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore	150	1st September, 1898.	
3	"Uriya and Navasamvad" ...	Ditto	309	31st August, 1898.	
4	"Utkal Dipika" ...	Cuttack	400	27th ditto.	
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipur	About 600		
	URDU.				
	<i>Weekly.</i>				
1	"Al Punch" ...	Bankipur	600	11th November, 1898.	
2	"Gaya Punch" ...	Gaya	400		
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Hindu Ranjika" ...	Boalia, Rajshahi	243		
2	"Kangal" ...	Cooch Behar	.....	9th and 16th November, 1898.	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur	180	.....	This paper is not regularly published for want of type.
	HINDI.				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling	....	
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishi" ...	Faridpur	755	16th October and 15th November, 1898.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal	316		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal	300		
2	"Charu Mihir" ...	Mymensingh	900	14th November, 1898.	
3	"Dacca Prakash" ...	Dacca	2,400		
4	"Sanjay" ...	Faridpur	.....	
5	"Saraswat Patra" ...	Dacca	About 500		
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca	500		
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
1	"Tripura Hitaishi" ...	Comilla	450		
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong	120	19th October and 9th November, 1898.	
	BENGALI.	ASSAM.			
	<i>Fortnightly.</i>				
1	"Paridarsak" ...	Sylhet	.....	
2	"Silchar" ...	Silchar, Cachar	340		



I.—FOREIGN POLITICS.

Referring to the assembling of the Afridi Jirgas at Peshawar and the satisfaction expressed by them on learning that they would receive allowances from the British Government while living independently in their country, the *Sanjivani* of the 12th November asks—who got the victory in the Tirah Expedition, the English or the Afridis?

The result of the Tirah Expedition.

SANJIVANI,
Nov. 12th, 1898.

2. The *Bharat Mitra* of the 14th November says that it is useless for England to give an allowance to the Amir in the hope that he will, in the event of a Russian invasion of India, faithfully serve the ally whose salt he has

so long eaten. It will be foolish to expect that the Amir will allow British troops to pass through his territory in a time of danger. The treachery and infidelity of the Afghans is too well known to be forgotten. The Amir has given refuge to the notorious Umra Khan, the enemy of the British Government, and has, by publishing a pamphlet on the *jehad*, set the Afridis against that Government. The best and most advantageous course for England to take is to strengthen the North-Western frontiers of India with a military force. As they stand at present, the frontiers themselves are enough to defy the power of Russia even if she brings Afghans in her train.

The Amir and the North-Western frontiers.

BHARAT MITRA,
Nov. 14th, 1898.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Hitavadi* of the 11th November draws the attention of the authorities to extensive thefts of standing crops in the village Chachri in the Narail subdivision of the Jessore district, and prays for an enquiry.

Theft of standing crops in a village in the Jessore district.

HITAVADI,
Nov. 11th, 1898.

4. The same paper has the following:—

The character of the Indian police. There is scarcely a man in this country who does not know of police oppression; but people have to suffer all such oppression in silence, because they cannot in every case disclose what they have to say, or prove the oppression that has been committed. There is, in fact, no knowing how many men are trampled under foot by the demons (*pisâches*) of the police as the wielders of their destinies. If it be a duty of the sovereign to protect his subjects, if it be the object of the criminal law to put down oppression and oppressors, and if it be the duty of the officials to preserve peace and order in the country, then the first and foremost task before the Government is a reform of the police. The police ought to be so constituted as to be able to keep the wicked under check; but it should be deprived of the terrible and practically unlimited and irresponsible powers it now exercises. At present, the police may, if it likes, trample the poor subject people under foot like so many worms. It may, under some section or other of the Penal Code, send up anybody it likes for trial. Everybody does not possess the courage and the means required to obtain a redress for such harassment and oppression. A police officer can take advantage of the most trifling occurrence to levy black-mail. The hackney carriage driver must gratify the constable, or the constable will get him convicted for rash driving or on some other charge. A theft is reported to the police; the police fails to apprehend the thief, but goes on harassing the house-owner and his family so long as it does not get some gratification. There is a riot, and the innocent wayfarer is caught and runs the risk of being sent up if he does not pay something to the police. There is an accidental death, and the police must get something to allow the dead body to be disposed of. Instances like these, showing how the police exacts bribes, can be indefinitely multiplied. And it is not unoften that real offenders take advantage of the corruption of the police to escape justice by presenting adequate bribes.

Indeed, cases of police oppression are legion, but it is difficult to prove them. It is no wonder that respectable people are terror-stricken at the name of the police; so high-handed, so expert in getting up false evidence, and so devoid of religious and moral principles is the police of India. There is no misdeed on earth that the police, as fond of bribe as the cat is of fish

HITAVADI.

and flesh, will not do. Not even a *pisâch* can form any idea of what the police can do. The police of India makes guilt appear like innocence and makes out the innocent as guilty. It is not easy to say how many men have lost their wealth, honour, and even their lives at the hands of the police. The heartless wretches (*pasandas*) of the police would have been kept in some check if, in the cases of oppression which came to light, the offenders had met with condign punishment. But it is seldom that police officers charged with oppression are adequately punished, and so, power-loving as they are, they remain undeterred and undismayed. The notorious case of Iswar Napit of Howrah, of the woman who some seven or eight years ago was sent to jail in the North-Western Provinces for having brought about her own miscarriage, but was found with child for seven or eight months after she had been in jail for two or three months, and of Riaz Muhammad Khan of Seoni, in the Central Provinces, clearly prove how difficult it is to unravel the machinations of the police.

In other countries the police is the protector, the friend of the weak, and the enemy of the oppressor. In India it is the police which is itself the oppressor, the terror of the weak, and the friend of him who can bribe. It will be incorrect to say that there are no honest and conscientious men in the Indian police. There are such men, but their number is very small.

5. The same paper writes as follows:—

HITAVADI,
Nov. 11th, 1898.

Shooting of natives by Europeans. We do not know when the occurrence of accidental deaths of natives at the hands of Europeans will cease. The shooting of natives by Europeans out hunting is not a rare, but an almost everyday, occurrence. The evil instead of decreasing, is rather on the increase. It is for the authorities to enquire if the public belief that this is due principally to the partiality shown by European Magistrates and Judges to their countrymen and to the authorities not taking steps to remedy the evil, is correct or not.

The other day a soldier belonging to the 19th Hussars killed a Madras boy at Poonamalee by a shot from his rifle and the man was sentenced to imprisonment for nine months on the charge of merely doing a rash and negligent act. The authorities in India are requested to consider what treatment would have been dealt out to natives of India if shooting by them had often led to such accidents in England where there is no Arms Act. Everybody knows how severely a native is dealt with if he only beats a European under grave provocation. Is it not, therefore, a blot on the English rule that Europeans constantly killing natives by blows, kicks and shots escape lightly punished?

Here is another recent case. Two members of the Madras Volunteer Guards fired blank cartridges at a native boy in order to test what injury such cartridges could do. The boy was hurt, and one of the two men was discharged for want of evidence, and the other was fined only Rs. 15. Is this an impartial administration of justice? An innocent boy was playing in the streets and the Europeans wanted to test the effect of blank cartridges on him! Was a fine of Rs. 15 an adequate punishment for such a brutal and cruel offence? The punishing of such offences so lightly has led to an increase of their number.

The Sankargachi case in the Barasat subdivision of the 24-Parganas district clearly shows how severely the natives are dealt with when they attack Europeans, even on provocation, and how easily Europeans get off after shooting Indians in pure wantonness. The complainant's own statement shows that the villagers who set upon him did so under provocation, real or imaginary. They could not, at first, believe that the saheb had accidentally shot the boy. It is, indeed, difficult for illiterate villagers to believe that a European, free to use his fire-arms from his cradle, is guilty of nothing more than a mistake whenever he shoots a native. However that may be, we have no objection to the villagers being punished if they have been really guilty. But what of the European who shot the native boy? Were any criminal proceedings taken against him? Is it not the duty of the authorities to prosecute him and to deprive him of the privilege of using fire-arms in future? It is such lenient treatment of European offenders that sets a premium upon their offences, and has led to an enormous increase of shooting casualties. We earnestly implore

the authorities to take heed, because the evil is growing apace, and, if not remedied, may lead to great harm in the future.

6. A correspondent complains in the *Sanjivani* of the 12th November of the rowdyism of a band of young men of birth and position in the village of Chotkhanda, near the Memari Railway Station in the Burdwan district.

Bad characters in a village in the Burdwan district.
Their oppressions have struck terror into the hearts of the peaceful villagers. They have no respect for the respectable classes of residents. Some months ago they enticed away the youthful daughter of a poor old man, blind in one eye, and without the knowledge of the other villagers sent her away as a cooly to a tea garden in Assam. The cries of the young woman, when she came to realise her position, excited the pity of a *Bania* shopkeeper at Sibsagar, who procured her release. The old father, on the other hand, sought, with the help of two educated villagers, the protection of the District Magistrate of Burdwan who, through the agency of the police, restored his daughter to him. The bad characters who were implicated in the above case should be found out and punished to prevent the possibility of similar offences being again committed.

SANJIVANI,
Nov. 12th, 1898.

(b)—Working of the Courts.

7. The *Hitavadi* of the 11th November has the following:—

The Deputy Magistrate of Patuakhali.
We have been grieved to find an increase of arbitrariness among Deputy Magistrates. We do not know whether Deputy Magistrates are becoming high-handed in imitation of European Civilians or from some other cause. If those who are born and bred in the country do not sympathise with their country-men, do not behave towards them kindly and impartially, but abuse the large powers with which they are invested, from whom are the people to expect kind treatment and an impartial administration of justice ?

HITAVADI,
Nov. 11th, 1898.

We have something to say regarding the Deputy Magistrate of Patuakhali in the Backergunge district, and we request him to contradict our correspondent if the latter has in any point exaggerated. He has written as follows:—The Deputy Magistrate is extremely fond of making tours, which, though a source of gain to him, cause extreme inconvenience to parties and their pleaders and witnesses. In the programme of his September tour it was notified that on the 6th of that month his cutcherry would be held at Mayda, Amragachia. But his cutcherry was held on that date neither at Mayda nor at Amragachia, but at the Mrijaganj outpost, the parties or their pleaders having been given no previous intimation of the Deputy Magistrate's intention of doing so. On the 7th September his cutcherry was to have been held at Patuakhali, but on that date also it was held at Mrijaganj. The complainants having failed to appear at Mrijaganj, the cases fixed for those two days were all struck off. According to the programme of his tour, the Deputy Magistrate was to have halted at Barguna on the 8th September. The Court on that date was, however, held not at Barguna but at Bighai. The Deputy Magistrate was on tour from October to February last, and has been again touring since July. It may cause the Deputy Magistrate no inconvenience to tour in the rains, but it means serious danger to life to the parties who have to follow him in that season in rickety country boats at the rate of 60 to 65 miles a day. Except in the cases which are committed to the Sessions, the Deputy Magistrate signs the certificate—"read over and admitted correct"—appended to the recorded depositions of witnesses without actually reading them over to the witnesses. He has been doing this for the last three years. In the cases under section 107 of the Code of Criminal Procedure, if the party called upon to furnish security shows cause why he should not do so, the Deputy Magistrate loses his temper and increases the amount of the security and the amount of the bond. In the case of Muhammad *versus* Sariolla and Garibulla, the defendants having shown cause against the Deputy Magistrate's order calling upon them to furnish security, the amount of both the security and the bond was raised to Rs 500 and the men had to go to jail. The High Court has ruled that section 107 is not applicable to cases of land dispute (I. L. R. 25 Cal., p 559). But the attention of the Deputy Magistrate having been called

to the ruling, he said that he would not be guided by the High Court's rulings, but would do what he had always done. For a year or so, however, he has brought into operation a new practice in cases of land dispute. Instead of taking proceedings under section 107 in such cases, he issues under section 144 injunctions on the parties and a warrant to the panchayats to attach the lands in respect of which disputes exist. Both the parties being prohibited from entering upon the lands, they remain uncultivated. In the case, *Bajajbali Sikdar versus Mobarak Ali Munshi*, under section 406 of the Indian Penal Code, the accused was discharged under section 253 of the Code of Criminal Procedure, but the warrant issued against him not having been returned up to that time, he was arrested by the police after his discharge, and was sent to jail by the Deputy Magistrate. The man was let off a few days after, when the Deputy Magistrate saw his mistake. During his time the accused and the witnesses in most cases have been served with notice to show cause why they should not be committed under section 174 or section 514 of the Indian Penal Code, or why their bond should not be forfeited under section 514 of the Code of Criminal Procedure. The replies submitted on eight anna stamps are simply ordered to be filed. No proceedings having ever been taken on the notices so served, people do not sometimes give any reply whatever, but no steps are taken against them.

8. The *Bangavasi* of the 12th November writes as follows:—

BANGAVASI,
Nov. 12th, 1898.

The Chief Justiceship of the
Allahabad High Court.

The name of Mr. Justice Strachey is again mentioned as a likely successor of Sir Louis Kershaw, Chief Justice of the Allahabad High

Court, when the latter goes to the Bombay High Court. When Sir John Edge retired, Mr. Strachey was spoken of as the next Chief Justice of Allahabad, but his notoriety in connection with the Tilak trial led many to think that his promotion at that time would not be favourably accepted. Some of our Anglo-Indian contemporaries are now saying that as the storm has blown over no objections whatever can be now raised to the appointment of Mr. Strachey as the Allahabad Chief Justice. But the fact is, there were no more objections then than there are now. There are, however, senior Judges in all the High Courts not inferior to Mr. Strachey in ability, and they may take exception to Mr. Strachey's appointment as Chief Justice. We have no objections to make.

(d)—*Education.*

MIHIR-O-SUDHAKAR,
Nov. 11th, 1898.

The Principalship of the Calcutta
Madrasa.

9. Referring to the rumour that Mr. Rowe will shortly proceed to England on account of ill-health, the *Mihir-o-Sudhakar* of the 11th November suggests that, as it is not likely that Mr. Rowe will return, the Principalship of the Calcutta Madrasa should be abolished, for, when the College classes of the institution have been incorporated with the Presidency College, a Head Master should be enough for its management. If this is done there will result considerable saving and the income of the Madrasa will be increased by letting out the house now occupied by the Principal.

HITAVADI,
Nov. 11th, 1898.

Mr. Billing's promotion to the
Indian Education Service.

10. A correspondent of the *Hitavadi* of the 11th November takes exception to the promotion of Mr. Billing, Officiating Principal of the Hooghly College, to the Indian Education Service. It was Sir Alfred Croft's fertile brain

which made that service a reserve for Europeans to which no native, however brilliant his academical career, could have access. That is why Mr. Billing, a Calcutta M.A. of the second class, who, moreover, got his degree after two failures, has been able to supersede brilliant native graduates like Babus Nilkantha Majumdar and Bipin Bihari Gupta and an English graduate like Dr. Prafulla Chandra Roy. Why, again, was Dr. Brühl's claim to promotion ignored in favour of Mr. Billing? It will be enough to say of Mr. Brühl's learning and ability that single-handed he does the work of two or three Professors. The Calcutta University every year appoints him an examiner at the B.A. and M.A. Examinations in Physics, Chemistry, Geology and Botany.

(e)—Local Self-Government and Municipal Administration.

11. The *Samay* of the 11th November is glad that Sir John Woodburn has

Prohibition of monkey-killing in Puri.

SAMAY,
Nov. 11th, 1898.

earned the gratitude of the Hindus by prohibiting monkey-killing at Puri, and says that, though certain residents of Puri sent to some of the Calcutta dailies false and exaggerated reports of mischief-making by monkeys and of large public meetings in support of monkey-killing, evidently with a view of their being read by His Honour the Lieutenant Governor, the writer never doubted that Sir John could not be influenced by such reports.

12. The *Sanjivani* of the 12th November thanks Sir John Woodburn for having prohibited monkey-killing in Puri and the Magistrate of the District for having ordered the demolition of the privy behind the temple of Jagannath.

13. The same paper has the following:—

Sanitary suggestion for the Calcutta Corporation.

During the height of the plague scare, Mr. Hughes, Engineer to the Calcutta Corporation, proposed that Calcutta should be pulled down and

rebuilt. Though we do not accept all his proposals, we think there are roads in Calcutta which ought to be widened. We would also ask Mr. Hughes to devote his attention to (1) sweeping and cleaning of roads; (2) the watering of roads, which is imperfect now, and the prevention of the dust which rises when the streets are swept in the afternoon, blinds men's eyes and almost suffocates them; (3) the drainage which is not good, considering that in the rainy season water accumulates in many roads and is not drained off for hours; and (4) the filling up or re-excavating of cesspools and old tanks. These are matters which should engage the best attention of both Mr. Hughes and Dr. Cook.

14. The *Bangavasi* of the 12th November has the following:—

Prohibition of monkey-killing in Puri.

Victory to the Hindus! Victory to Sir John Woodburn! Monkey-killing in Puri has been stopped. That sacred place of Hindu pilgrimage—

that scene of Chaitanya-dev's achievements—that *Lilachal* which is the favourite residence of the Lord of Baikuntha—that *Purushottam dham*—will no longer be dyed with the blood of monkeys. The sacred dust of *Purushottam* will no longer be rendered hideous by being mixed with blood.

We have received the two following telegrams from Puri:—

(1)

"Glad that the privy attached to the temple is totally demolished to-day, considering the feelings of the Hindus of whole India."

(2)

"I am glad to announce to Hindu India that His Honour the Lieutenant-Governor has ordered the stopping of monkey-killing in Puri. Words fail to express our heartfelt thanks and gratitude. May the Lord of the world (Jagannath) bless him. May His Honour live long."

Every Hindu is satisfied with the good government of Sir John Woodburn. It is our prayer that he may continue to rule with the same wisdom and consideration, the same experience and foresight which he is now displaying.

(g)—Railways and Communications, including Canals and Irrigation.

15. The *Hitavadi* of the 11th November draws attention to the bad condition of the road from Kalna to Baghnapara in the

Communications wanted for a village in the Burdwan district.

Kalna subdivision of the Burdwan district, which caused much inconvenience to the people of the

latter village in the last rainy season. For want of proper communications with the railway station, also, the whole of the passenger and goods traffic is now diverted to the steamer route between Kalna and Hooghly, and has to take rail at Hooghly to go to Burdwan. This means great loss to the Railway Company who ought to take up the matter, as the people themselves have failed to rouse the District Board to action.

HITAVADI,
Nov. 11th, 1898.

MIHIR-O-SUDHAKAR,
Nov. 11th, 1898.

A Muhammadan complaint in connection with the Karakpur-Jheria line.

16. The *Mihir-o-Sudhakar* of the 11th November supports the proposal of the Midnapore Moslem Literary Society for the submission of a petition to Government praying for a diversion of the Karakpur-Jheria line, so that it may not pass through Tanti Gerya, the only burial place of the Muhammadans in the neighbourhood, and hopes that Government will, unlike the District Magistrate and the Divisional Commissioner, listen to the representations of the Society. The Society objects because the present alignment will require the digging up of many cutcha and masonry graves.

(h)—General.

HITAVADI,
Nov. 11th, 1898.

17. The *Hitavadi* of the 11th November says that the people of Chittagong will remain ever grateful to Sir John Woodburn for transferring Mr. Manisty and re-appointing Mr. Collier to the Divisional Commissionership. The only cause of complaint by the Chittagong people which still exists is that Rai Kailash Chandra Bahadur has not been transferred along with Mr. Manisty. The Rai Bahadur has been lording it over the district for a long time, and a large number of his relatives have found entrance into the public service there. Indeed, he sits fast like Sinbad of the Arabian Nights on the back of the Chittagong people. It is for the kind Lieutenant-Governor to relieve them of this painful burden.

SAMAY,
Nov. 11th, 1898.

18. A resident of Bagnan in the Howrah district complains, in the *Samay* of the 11th November, of the late delivery of letters, &c., from the Bagnan Post Office, owing to the defective system of mail transit from Howrah. Bagnan

is more centrally situated than Mahisrekha and has ten zamindary cutcherries, two large bazars, a public library, a school, a police-station, a Union Committee and other institutions, while Mahisrekha has only a ferry ghat. Special arrangements have had to be made for the delivery of letters to the Bengal-Nagpur Railway Company's staff. A railway station is also to be opened at Bagnan. The Calcutta mails leave the General Post Office at eight in the evening and reach Mahisrekha by 1 or 2 in the morning, where they are detained till the following noon; so that it takes 16 hours or so to do a distance of 31 miles. There is, however, something worse than this. A letter from Howrah does not reach Bagnan before the third day! The writer suggests as a remedy that the sub-office at Mahisrekha should be removed to Bagnan and a branch office set up at the former place.

VI.—MISCELLANEOUS.

HITAVADI,
Nov. 11th, 1898.

19. The *Hitavadi* of the 11th November contains a cartoon under the heading "One becomes speechless to see what they are doing in Burma," and representing four native gentlemen, one of whom is a Musalman, as standing in front of a European, who holds in his hand a paper with the words "won't give an address to the Viceroy" written thereon. The letter-press is to the following effect:—

A Strange Affair.

The Viceroy's Indian rule is coming to a close; there is much ado bidding him adieu; the farewell music has struck up; the time to part with him is approaching.

All title-holders—Rajas, Maharajas and Rai Bahadurs—are coming in an ecstasy on receiving a hint regarding the great work to be done.

But joy gives place to sorrow, the heart's wish is not to be gratified, for it is said that there is to be no pouring of oil! Why does a European from Burma now raise a new cry?

He says:—"We don't want the Viceroy to smile sweet smiles; we won't anoint his red feet with oil." But they are men of the ruling race, and they have the white skin; so they can do what they please.

"Are we to forget everything and anoint with oil the feet of the Viceroy under whose rule the country enjoyed not the slightest happiness, and people

died of famine and the country was stricken with plague, and the strictest and most fearful laws were enacted?"

Where is the Bahadur who, after hearing this, will come forward to anoint? Struck dumb, they cannot utter a word, and are all plunged in grief.

20. The *Samay* of the 11th November contains an imaginary conversation between an anglicised Brahman and an aged Englishman. The Brahman was dressed like a European and met the Englishman in a railway carriage. The following extracts are made from their conversation:—

Brahman.—It is nearly six months since I came out to this country from England. From the conversations I have had with Englishmen who have been long in India, and my own experience of the natives, I am led to believe that no people in the world are so ungrateful and so utterly depraved as the Indians. It seems that gratitude formed no part of the elements with which Providence created the Indians. They were being consumed in the fire of Musalman injustice and oppression. Englishmen have delivered them from that danger and done them good beyond their utmost expectation. And yet they are not satisfied, and have raised a deafening howl. The English have conquered the country with their sword, and the country is theirs. That the English have allowed some crowned beasts possessed of the title of Raja to still remain in their seats is only a matter of favour. It is a pity the fools do not see this and clamour for real sovereign power. If that could be granted, what would the English gain by holding this empire? It is simply provoking to see these Rajas—a nuisance—occupying an intermediate position.

Englishman.—Young man, the Empress of India has solemnly promised that the powers and independence of these Rajas shall be maintained inviolate, and that Her Majesty will govern all her subjects, black and white, in accordance with one law. But I am extremely sorry to see that in many instances that promise seems to have been broken.

Brahman.—Are you very much exercised in your mind on account of this breach of promise? Are you afraid lest this breach of promise should call for the divine displeasure? Are you not aware that if a promise is made under compulsion, non-fulfilment thereof, instead of being wrong, is rather supremely expedient? Do not *pooh-pooh* what I say, because I am a young man. I have heard the doctrine from the lips of eminent Englishmen. If these Rajas had joined the Sepoy mutiny, where would the English have been? Bearing that in mind, would it not be politic to crush them? Of course, the dethronement of the whole lot at one and the same time would create a great row. But there could be no noise if they were removed one by one. What question of justice and injustice, right and wrong, could arise in this connection? It is my property that I have so long left with you, but which I shall no longer leave with you. What rights can a beggar claim? Nobody seems anxious to go to the root of the matter. These Rajas want to fool Englishmen by offers of their armies and resources. But these armies and resources are ours; who are the Rajas to offer them to us? The object for which we have disarmed India is being frustrated here. Even now, if the Native Princes of India combine and rise against the British Government, it will find itself in a great difficulty. There is some safety and hope of relief in the fact that these hundreds of must elephants are kept separate, and that there is a political *mahut* seated on the neck of each, and goading it down with an iron rod. It is not wise to listen to the cry of the elephant and find fault with the *mahut*. These animals do us no service, and eat like demons. However tame and submissive, their sight produces fear. Is it an easy task to rule, keeping these wicked animals firmly bound in chains? It would be, therefore, well to exterminate them.

Englishman.—If there had been an impartial administration of justice in the country, would not even one of the many Englishmen who have killed natives have run the risk of being punished?

Brahman (with surprise).—The Indian criminal law is nowhere marked by partiality; only there is this provision in it that an Englishman can only be tried by one of his peers. What harm is there in this enactment? Have you

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any suspicion that the English Judge or the English jury can be guilty of partiality ?

Englishman.—No. But the unconscious bias of an English jury in favour of an accused Englishman produces in many cases results very like those which would be produced by partiality. Again, there are a few Englishmen in India who believe that in certain cases such partiality is lawful.

Brahman.—Please explain yourself. You are probably mistaken.

Englishman.—A few days' residence in India will enable you to understand this secret. Suppose Tom kills a cooly ; of course he would not have done this in England. Here there are many Englishmen who do not consider natives to be men. Well, Tom is committed to the Sessions and tried by an English Judge and seven English jurors. Tom, of course, pleads not guilty to the charge and makes a plausible defence, made up of both true and false statements. He is defended by a veteran barrister. The witnesses for the prosecution are all coolies from the mufassal. They are paralysed with fear and tongue-tied, and the cross-examination by the defendant's counsel makes them lose their power of independent thought. So that they come to say what the counsel wishes them to say. This takes place in most cases. The English jury then, with a smiling countenance, pronounce the prisoner "not guilty." The Judge, of course, is bound to accept the verdict. Occasionally, however, the Judge has to go home with a heavy heart. Many jurors again take their seats with the thought exercising their minds that if a lion's life is to be taken in return for the life of a jackal, it will be impossible for Englishmen to remain in India. Englishmen are protecting the lives of crores of Indians by spending their own blood. If Tom escapes to-day he may possibly be the means of saving thousands of natives. Tom is a warrior and has killed many enemies in Burma. If the life of Tom, who is a Christian, is to be taken for the insignificant life of an obscure native who is no better than a brute, the act will not fail to awaken Divine wrath. These English jurors accept the evidence of European witnesses, however absurd and inconsistent it may be, as gospel truth. It is thus that the great sin of native-killing has gone on increasing.

Brahman.—Is it reasonable to say so when these Europeans are acquitted after a trial ?

Englishman.—How can I satisfy myself on the point ? A native is doing something on the tree, something, that is, which only a man can do. A British hero shoots him, and when tried for the offence affects ignorance and pleads that he mistook the man for a monkey and shot at him. One or two such cases would not have mattered much. A native is shot while taking his meal in front of his hut, another is killed by a gun-shot while returning from the bazar. Take again the Dum-Dum case. The poor man was sleeping in his hut when the ruffians dragged him out and killed him without any provocation. In this case the jury pronounced the accused guilty and the Judge passed the extreme sentence of the law on them. But thanks to the legal flaws which were discovered in the evidence, the sentence was not carried out. It would have been well if the offender had been hanged. But many Englishmen think that that would have injured British prestige. These men evidently do not think that there is one Master who is above all men and above all things.

Brahman.—You are certainly in error. Surely the English rulers of the country do not silently tolerate such things.

Englishman.—An educated native incurred the severest displeasure of a Governor for having published a catalogue of cases of murder of natives by Englishmen. Righteous Englishmen say that Musalman oppression led Providence to make over the weak Indians to British rule. But if they compare Musalman with British rule they will see that the Musalmans did not know how to bring about such ruin by the employment of policy and stratagem.

The Englishman continued.—A Musalman committing oppression upon a Hindu was not punished. Is not the same thing witnessed now ? A native bringing cases for the commission of petty offences is punished for his pains. The Musalmans plainly said that the evidence of *kafers* was not to be believed. The English say they believe such evidence, but the result shows that fifteen

annas Englishmen do not. This shows that Musalman plain speaking was better, as natives could then know how to conduct themselves with care and circumspection. However oppressive they might have been, the Musalmans did not hate the Hindus so much as they are hated by the English. They gave high posts to Hindus and regarded them with friendly feelings, and trusted them even with their lives. It was the Musalman's kind and affectionate treatment that led many Hindus to embrace Islam. Those that are conversant with the condition of the tea-garden coolies will easily understand this. At the advice of Englishmen many wicked natives decoy native women to the tea gardens. It is only after considerable agitation that one or two such women succeed in coming back. If a careful inquiry were made into such cases, the white complexion of not a few Englishmen would turn black. But are any inquiries made? Had the Musalmans any idea of the sort of oppression that is being committed by Englishmen on the Indians in the Transvaal, Natal and other distant colonies? The Musalmans were a lot of reckless, high-handed people. But the evil deeds of some Englishmen emit a stench of hypocrisy, and the more strenuously the great majority of English officials who are so partial to their countrymen endeavour to suppress the stench, the more violently does it spread on all sides.

Brahman.—But you ignore the benefits of English rule, English education, the railway, the improvement in the material condition of the people, &c., &c.

Englishman.—The Indian was not really an illiterate person. That the Indians have learnt much, is because they had the capacity to learn. You, too, have learnt much. For the education you have given them, the natives are grateful to you and will ever remain so. But the day you saw that the natives possessed an uncommon capacity for learning, that they were mastering all your learning, you withdrew from the field of education. Many Englishmen are biting their fingers at the thought that they have given so much education to the native, and think that if the native by any possibility relapsed into his former condition of ignorance, they would never again give him any education. You have not taught him the military science. You have disarmed him, and made him worse than a woman. It is your desire that the native should remain a slave for ever, and that your sons and sons' sons should exercise sovereign sway for all time. Did the Musalman ever do any such thing? The native is not sorry because he has been disarmed. But the martial races of India are becoming cowards under your rule. The English have, indeed, Sikh, Rajput and other sepoys, but, compared with their fore-fathers, they are merely gun-bearing coolies. The English have kept them in their service, in order that they may lay down their lives in the front lines of battles. Your Commander-in-Chief has freely admitted that with proper native leaders to guide them, the native army will become an excellent fighting power. But this the English will not permit. What merit, then, is there for you to claim in this matter? Your railway and other works have all been made for the promotion of self-interest; they are all means for sucking out the wealth of India. Is it possible for you to increase the wealth of the country? If it were poor, England would never have come into the possession of this source of wealth. England does not do any real good to India by giving her English-made goods. Piece-goods are made with Indian materials and India's food is taken away to England. The importation of English liquor has greatly injured India. Indeed, in this respect eight centuries of Musalman rule could not do half the harm which has been, and is being, done to the country under English rule. If the disadvantages of English rule were set off against its advantages, the former would greatly outnumber the latter. India has lost its substance, and only dazzles the world by its external glitter. Without food to appease his hunger, and without a house in which to shelter himself, a carpenter on Rs. 15 a month is dressed in a *piran*, wears shoes, smokes cigars, and drinks liquor. His aged mother cries for food, and maintains herself by drawing water, while his wife and children disperse in different directions and make shift for themselves. Such is generally the state of things in cities and towns. The same sight is also being witnessed in the villages. It was not so under the Musalmans, for such conduct on the part of an earning member of society was visited with punishment. Under Musalman rule Hindu society itself

dispensed civil and criminal justice, the Musalmans only reserving to themselves the right of defending the empire and collecting the revenues. The English have deprived the zamindars of their power of punishing crime. Under the Musalman rule the natives enjoyed a rude plenty. Under the English rule the cost of litigation has become ruinous. The English do not consider what will conduce to the future welfare of the natives, and are only busy filling themselves like sharks. Nor are they willing to let native society think of its own interests. Many Englishmen view associations and conferences with the utmost displeasure, and think how they can destroy these institutions. The way some of them denounce the Congress shows the current in their minds. It is these men who are for stopping education, making brutes of the natives, and gagging, blindfolding and binding them and ruling them with rigour.

CHARU MIHIR,
Nov. 14th, 1898.

21. The *Charu Mihir* of the 14th November writes:—

The family of the late Sures Chandra Sarkar of Barrackpore. Dr. Sures Chandra Sarkar of Barrackpore. Sures Chandra has left seven children, of whom five are minors. Finding no other way of maintaining them, Sures Chandra's widow has applied to the Viceroy for a monthly allowance. As Lord Elgin is shortly to return home, we hope he will in some way provide for the family. The blessings of a helpless family will not be less precious than the adulations of his councillors.

URIYA PAPERS.

22. The death of Dr. Bahadurjee of Bombay is mourned by all the native papers of Orissa. They speak approvingly of his services and of his useful career.

A death mourned.

23. The *Utkaldipika* of the 27th August approves of the new rules framed in connection with the appointment of Honorary Magistrates and their retirement, and observes that they will enable the authorities to get rid of incompetent Honorary Magistrates, who prove a source of trouble to the people.

The new rules relating to the Honorary Magistracyship. The District Magistrate of Cuttack as a peace-maker.

24. The same paper speaks in approving terms of the action of the District Magistrate of Cuttack, who induced the two rival sections of the Muhammadan community of that town to live together in peace and amity by dismissing two criminal cases, which the leading members of each party had brought forward against those of the other out of party spirit.

UTKALDIPAKA.
Aug. 27th, 1898.

25. Referring to Mr. Risley's answer to the question put by Raja Sashi-sekhareswar in the Bengal Legislative Council regarding cattle-pound oppressions, the same paper observes that both pound and ferry contractors trouble the people in various ways, but the Government has no means of knowing this. The writer, therefore, advises Government to take such measures as will enable it to know of these oppressions as soon as they occur.

URIYA AND NAVASAMVAD.
Aug. 31st, 1898.

Killing of natives by Europeans.

26. The *Uriya and Navasamvad* of the 31st August is of opinion that deaths due to accidents, caused by the careless handling of guns by a certain class of European in India, are increasing in number, and that if the authorities do not take proper steps to control such Europeans, discontent and despair must spread far among the native population of India, a large number of whom have lost their lives up to this time.

URIYA AND NAVASAMVAD.
Aug. 31st, 1898.

The Puri Municipality.

27. The same paper is of opinion that the Puri Municipality are not attending properly to the drainage of roads, as many roads are seen to be under water after a few showers of rain. The writer is unable to understand why the municipality should court unpopularity by attempting to erect a latrine close to the boundary wall of Jagannath, especially when such an act is looked upon as sacrilegious by the entire Hindu community in India.

28. The *Sambalpur Hitaishini* of the 31st August is sorry to learn that
 Mismanagement by the Raja of Puri is not managing his affairs pro-
 perly, and is unnecessarily running into debt, which
 has swelled to a very large amount. This inability
 and incapacity are likely to throw the management of the Puri temple into
 the greatest disorder possible.

SAMBALPUR
 HITAISHINI,
 Aug. 31st, 1898.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
 The 19th November 1898.

